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CHRISTIAN PHILOSOPHY.

No. XII.

DEW.

The dew is defined to be a dense moist vapor, found on the earth in spring and summer mornings; being collected there chiefly while the sun is below the horizon. Some philosophers have maintained, that the dew is formed from the vapors *ascending* from the earth during the night; and others, from the *descent* of those vapors which have been raised during the day. The former seems the most probable opinion; when, by the setting of the sun, the atmosphere begins to cool, the earth parts with its heat, or *calorique*, to restore the equilibrium, which, uniting itself to water, ascends in the form of vapor. Hence, in warm weather and in hot climates, we find the most dew; but in cloudy weather, or when the earth receives but little heat from the sun, little or no dew is to be observed. An experiment of Mr. Dufay, seems to prove that the dew *ascends*. This gentleman placed several large squares of glass, like the panes of a window, parallel to the surface of the earth, and at different distances from it. The lower surface of the lowest piece of glass was first wetted, then the upper, then the lower surface of the pane next above it, and so on till all the pieces were wet. On the other hand, it is said, the same thing is observed of rain, which certainly descends from the atmosphere. If the motion of the dew be occasioned by the motion of the *calorique*, as we have supposed, it will account for it some times rising, and at other times descending. When the atmosphere is cooler than the earth, the heat rises from the earth, and with it the dew; and when hotter, as is the case in a morning, the heat passes from the atmosphere to the earth, and the dew descends.

The utility of the dew is obvious, as it serves to moisten the surface of the earth; and when there is the least rain, and it is most wanted, Providence has appointed that it shall be most abundant. By an experiment of the Bishop of Llandlaff, it appears that, after a very hot season, not less than 1600 gallons were exhaled from one acre in 24 hours.

The dew, in its silent, powerful, and beneficial effects, affords a lively representation of the influences of the Spirit of God. "I will be as the dew unto Israel, saith the Lord." No noise like "the sound of rain, or the rattling hail, attends the descent of the dew; but in silence, when the eyes of men are closed in sleep, it falls and refreshes the earth:" so the kingdom of God cometh not with observation. Men often affect pomp and display in their works; but Jesus did "not cry, nor cause his voice to be heard in the streets."

When the times of refreshing from the presence of the Lord were come, he passed by the mighty, and the noble, and commissioned fishermen and tent makers to publish his gospel, and, by the foolishness of preaching to save them that believe: and still we see the gospel making its progress in a way but little observed by men. A faithful minister delivers his message: the greater part of his hearers, perhaps, pay little or no attention; when, on some unnoticed individual in the assembly, the Spirit descends like the dew on Gideon's fleece, "while all is drought around." None knows how he sorrows after a godly sort: what indignation against sin, what fear of the Divine displeasure, and what vehement desire of the Divine favor may agitate his mind! He who is the instrument, in the hand of God, in producing this change, possibly may never hear of his own success: but these influences, though unobserved, are very powerful. It would be as easy to prevent the dew falling on the earth, as to prevent their efficacy! Such a man may be treated as an object of contempt: he may be persecuted as well as despised. The world may take from him his good name, his honor, his wealth, yea, even his life; but no man can take from him that which God hath given, or stop the progress of the work of grace in his heart. He shall be fruitful in the ways of God: "he shall grow as the lilly, and cast forth his roots as Lebanon; his branch shall spread, and his beauty shall be as the olive." So beneficial are the influences of the Spirit of God, that he who is the subject of them is a blessing to all around him; and so essential to the spiritual life, that when they are withheld, prayer is a burden, love grows cold, faith becomes feeble, and every grace languishes, like the vegetable productions of the earth when deprived of the refreshing dew.

From the Christian Watchman.

TOBACCO.

Mr. Editor,—As it is the duty of sober men to point out the evils of intemperance, so it is the duty of us, who are not slaves to the pernicious habit of using Tobacco, to show, that this, though its effects on society, are not direful as are those of ardent spirits, is nevertheless as truly an evil. Our number is small, and we contend with numbers unequal as one to a hundred—ministers, doctors, lawyers—who indeed are not practically enlisted against us? But our cause is good, we will not recoil.

In the first place, I apprehend it costs this State, more for tobacco, than it does for the support of all its poor, nor is there derived the least benefit for its tax. This surely is not an evil of small magnitude; but this is not all. Tobacco not only does no good, as commonly used, but it actually does much hurt. It predisposes the constitution to disease, and many, I fear, though its effects are so gradual as not to be noticed, fall victims to its influence. Some who have firm constitutions, may indeed live under its influence to an advanced age; but this only shows the wonderful "medical power of nature," by which the constitution is able to overcome almost all tendencies to disease.

When chewed, tobacco increases the secretions of the mouth, the effects of which are such as would be the effects of taking small portions of blood daily, and this, no one would doubt, would wear upon the system. When smoked, its effects are still worse; for in connexion with the effects of chewing, the smoke is inhaled, and by irritating the lungs, tends to produce disease in them; not to mention the many other attendant evils, such as bad taste of the mouth in the morning; disagreeable breath; unwholesome looking teeth, &c

But I am aware that all who are enslaved by the habit of its use, though they may admit that it is not generally useful, are prone to think themselves exceptions. They say, My food distresses me, and I must smoke to prevent it. Now I believe that four fifths of those who thus fancy they derive benefit from smoking, have made themselves believe it, just to quiet their consciences, while they indulge in the fascinating habit; and if the other fifth do derive occasional benefit, it is a remedy much worse than the disease; their trouble would be much more effectually removed by a little attention to diet and other simple remedies. But the evil of this habit is not confined to the individuals under its influence; it is entailed upon their posterity, who, if they are not favored with constitutions like their fathers, may die of its effects.

All sober men mourn over the effects of ardent spirits, and that justly. Our ministers warn us against the use of them, and say that even temperate drinking is a crime; but not a voice is raised against the use of tobacco; and why? Is it because this is unimportant? I think not; for if temperate drinking is a crime, the use of tobacco must be. Is not this the reason? Precept is known to be worthless, without the example. Medicus Juvenis

From the Boston Rec. & Telegraph.

A CALL TO ACTION.

Messrs. Editors.—I have no charity for those men who are always talking of the evils of intemperance, yet still keep on drinking. They remind me of a certain class of men who are never religious except when they are drunk. It is time for the Christian church to leave off *talking* about the fearful cloud that hangs over us, and begin to *act*. The world look to them for an example, and the professor can no longer *send his jug to the Grocer*, unnoticed. The confirmed drunkard has heard that Christians are *talking*, and he is on the watch for some occasion to say, 'there goes the Christian's jug.' This will never do. The professing Christian must either abandon the use of ardent spirits altogether, or go over to the side of the drunkard.—Go to a respectable grocer and ask him to cease to sell ardent spirits—'O, Sir, says he, I shall lose all my customers if I do that; what will this and that professor do! How can they relish their dinners without the accustomed glass of brandy! And my friend the clergyman wants his jug filled occasionally.—It would be a hard case indeed, if I cannot be allowed to sell a little of the ardent to my minister.'

Now, I hope no professor of religion will ever open his mouth again upon this subject, until he leaves off drinking. Let him never again mourn over the desolations of his country, and *wonder* that *something can't be done*, while his closet is stored with decanters and demijohns of intoxicating liquor. Satan cannot cast out Satan.

Can there not be found twelve grocers in this City, who will discontinue the sale of ardent spirits! And can there not be found here *twelve hundred men*, who will patronise them on that account! Twelve hundred men, who will withdraw their custom from those grocers, who sell intoxicating liquors, and bestow it upon those who do not! Twelve hundred men, who will leave off drinking, themselves, and set an example worthy to be followed!

Would not a resolve be adopted, by every church in this city, that the members would cease to use intoxicating liquor, and cease also to keep it in their houses! Let the experiment be made. Messrs. Editors, I confess I am tired of so much *talk* upon this subject, and I hope the *Christian* world, at least, will now begin to act.

S. P.

UNPUBLISHED LETTER OF REV. P. FISK.

The Christian public, says the Portland Mirror, have read with interest, Hall's "Legacy to the American Churches." The following letter from Mr. Fisk was written as near the borders of the eternal world; & presents the claims of an interesting part of that vast field which is suffering for want of spiritual laborers. It was addressed to the "Society of Inquiry," in the Theological Seminary Princeton, and communicated for publication in the Philadelphian. *N. Y. Obs*

BEYROOT, Sept 20, 1825.

DEAR BRETHREN,—Your favor of May 24th, was not received till a year after it was written It was, however, highly acceptable. You request information respecting Greece, as a Missionary field. I hope the spirit of benevolence prompted the question, and will prompt some of you to investigate the field personally, and to occupy it.

The Greeks need Missionaries, for though nominal Christians, yet they pay an idolatrous regard to pictures, holy places and saints — Their Clergy are ignorant in the extreme. Out of hundreds, you will scarcely find one who is capable of preaching a sermon. Of course, there is little preaching; and that little is oftener an *eulogium* on some saint, than an exhibition of Christ's gospel. The people are consequently ignorant and vicious. Before the Bible Society began its work, the Scriptures were rare, and in most of the schools that exist, the children merely learn to read ancient Greek, without understanding it. Greece offers to view an extensive Missionary field; the different divisions of Greece, properly so called—the numerous Islands of the Archipelago—a multitude of Greeks scattered over all Turkey—convents innumerable—thousands of schools, now almost useless, but needing only a proper organization and suitable books, to render them nurseries of sound learning. Nor should it be forgotten that the Greek Church is intimately connected with the predominant church in the immense and rising empire of Russia—and has more or less direct or indirect influence upon all the oriental churches —Armenian, Syrian, Nestorian, Coptic, and Abyssinian.

The Greeks offer to Missionaries many excellent materials to be wrought into the great spiritual building—powerful intellect, lively imagination, zeal, energy, enterprize, enthusiasm, love of learning and liberty, which 400 years' barbarous slavery have not been able to destroy, an earnest desire for civilization, a remembrance of what their fathers were, and the hope of being what England and America now are, and all these traits of character brought into action by the idea that the present is the period of their national regeneration.

The Greek church itself opens the door to Missionaries. It has always allowed the distribution of the Scripture, and has had disputes with Papists on this point. The Greek Patriarchs, Archbishops and Bishops, have generally favored the cause of the Bible Society, and have more than once written pastoral letters to recommend its object.

We have printed many thousand tracts in Greek; they have been received with pleasure, and ecclesiastics and dignitaries of the church assist in distributing them. Among these tracts are the Dairyman's Daughter, Young Cottager, William Kelly, Leslie's method with Deists, Watts on the end of time, Dr. Green's Questions and Counsel, and many others translated from the English. To the schools and convents we have free access for the distribution of Scriptures and tracts, and do not often meet with Greeks who oppose our work.

Several important errors of the Papists have never been admitted by the Greeks, such as Papal *supremacy, purgatory,* selling indulgences, the inquisition, forbidding the Scriptures, and giving the Lord's Supper in only one kind.

The Greeks, however, pray to saints and enjoin auricular confession, and pray for the dead, and know of no other regeneration than baptism.

The present is the time for a Mission to Greece. The nation is roused—the elements of national and individual character are all in motion. An impression, a turn of public opinion, the commencement of institutions which at another time would require years, might now be affected at once.

It is desirable that the time of political revolution should also be a period of religious reform

Americans should undertake this Mission. The prejudices of Greece are all in her favor, and strongly so in preference to every other nation on earth except the English There is no time to be lost. It is even now too late. The Missionaries should ere this have been near the field, learning the language and preparing to act. Brethren, let no more time be lost. We who have been sent to other parts around the Mediterranean, call to you to come *literally* into Macedonia and help us.—Who would not love to preach in Greek on Mars Hill? Whose soul would not be filled with holy joy and trembling at the thought of writing letters to evangelical churches planted by his own preaching in Corinth and Thesalonica? And methinks the dullest imagination would be fired with a poet's flame on sitting down in sight of Mount Parnassus, or on its summit, to give David's songs a Greek dress And how ought a Christian from America to feel at the thought of introducing Christianity into such a nation as Greece, at the very commencement of its political existence.

Brethren, if I knew you personally, I would call some of you by name, and put the question to your consciences before God, and in the anticipation of the day of judgment, "Will you espouse the cause of the Greeks, not politically, but religiously? Will you not call on the public to send them Bibles and messengers of peace? Will you be the first man to undertake the work?" A spirit of cold calculation may begin to enumerate the difficulties and disappointments that may attend the enterprize But to all such calculations I answer the time has not yet arrived when Missions to the heathen are to be carried on without trials, crosses and sacrifices, and long patience. Let any man undertake it full of this impression, and he will not be disappointed.—Brethren, I repeat my plea in behalf of Greece. Are there not two among you who will, after mature deliberation and earnest prayer, consecrate yourselves to this work? May the Lord guide you and bless you.

The brethren who are with me, send you their Christian salutations, and we unitedly request your prayers for us and for our Mission.

In the bonds of Christian brotherhood, truly and affectionately yours,

PLINY FISK.

From the Philadelphian.

THE GREEK CAUSE IN THE N. LIBERTIES.

I am happy to hear, that the ladies of the Northern Liberties have taken up the subject of the suffering Greeks, with a spirit and zeal which do honor to their sex. They have formed themselves into several committees, and have gone forth as gleaners after the committee of the gentlemen had gone over the ground before them, and they plead their cause with such earnestness, that many persons, although they had contributed to the committee of gentlemen before, contributed again with more liberality than they did the first time. One single committee, have gleaned already from one ward, and that by no means the richest in the Northern Liberties, near $100.—They have also published and sold for the benefit of the Greek fund, some letters from Greece and Palestine, and have realized a considerable sum from this source. They have already received more than *six dollars*, and perhaps it will amount to *ten*. from the single sale of that beautiful hymn of Heber,

"From Greenland's icy mountains,
From India's coral strand."

These they sell to children and others. Oh how many ways has God provided for doing good to suffering humanity, if we only had a heart to engage in them!! I cannot forbear relating the following anecdote.—On one occasion, one of the female committees called on a poor woman and after they entered her house, they rather felt sorry, because things looked as though she was poor.—They told her their business—she listened profoundly and then replied, "a few days ago, I bought a pamphlet, that showed me all about the poor Greeks, how much they suffered:" and then she brought out *twelve cents* and gave it to them with *tears in her eyes*, adding, "good ladies this is the *widow's mite*, it is all I have, and I wish it were as many dollars."

Oh, if the ladies in the incorporated part of this city, and in all our sea ports, would take hold of this subject as they ought and *glean* for articles of clothing, &c. &c. how much might they do. I am sorry, when I think how much the American Ladies are alive to *every other* subject of humanity and religion, that they should be so cold and dead to this, particularly, when their sex are the chief sufferers. Many a delicate and amiable Grecian lady is sold like a brute, and carried off by her more brutal master to foreign parts, to linger out a wretched life and never again to see her friends or country.

If the ladies in all the cities and towns of America would do as the ladies in the Northern Liberties do, —publish and sell some of the most striking letters on the Greek sufferings, many a heart would be excited to feel; and many a dollar collected to send to Greece. I have learned that $51 and some cents were collected in the 1st Presbyterian church in the Northern Liberties, for the Greek fund, and some letters read from the pulpit about the Greek sufferings. And I must be permitted to say, that I do wish the good gentlemen of the clergy of these United States would take hold of the subject, a little more humanely and keenly. They ought to be foremost in all acts of humanity, at least in recommending this, if nothing else, and praying for it.—And in how few of our pulpits do you

ever hear the Greek cause plead for in public prayer.

Are they not a christian nation? Do they not hold to Christ the Head? Have they not always been an enterprizing and a scientific people? Would they not then, were they emancipated, be an essential addition to that great Missionary corps, now forming in the earth to convert the world? Why then are they not made more a subject of prayer in all our churches? Where rests the blame of this thing?

AMICUS GRAECORUM.

SURE MARKS OF A BACKSLIDER.

When you hear a man always conversing about worldly concerns, who used to make spiritual things his constant topic of conversation; when you know him to neglect the means of grace; when you hear him always trifling, telling simple stories or diverting anecdotes, and laughing heartily, occasinally using some new found expression, or prostituting some passage of Scripture, to assist him in his merriment; when he loves trifling companions, and shuns the company of the pious; when he is always restless and uneasy, frequently changing his opinions concerning religious subjects, and introducing wild speculations on different fundamental principles; when you often hear him treating the character of religious persons indifferently, or calumniating those who once were his companions, or railing against others; above all, when you know him to neglect the use of private prayer. When any, or all of these things are manifest in any one who once was happy in God's love, you may be assured that he is a backslider. And be sure to speak to him as such; and if he be offended at your plainness, or get warm, and express great surprise at you for intimating such a thing, you may be still more confirmed in your belief that he is one. Then leave him not, till you have cleared your skirts of his blood; and the prayers of the writer shall follow your exertions. Lord have mercy on the backslider!—*Christ. Adv.*

MODEST APPAREL.

How much is thought of decorating the body! Alas! to what expense do some go, in order to purchase costly apparel, that they may appear superior to others; as if excellency consisted in exterior habiliments. But what is it? Can a fine garment create intellect, enlarge the mind, alleviate pain, soothe sorrow? Can beautiful attire enrich the understanding, mature the judgment, or heal the disorders of the mind? Can decorations, derived from the labours of the insect, the animals of the forest, the birds of the field, be worthy of the inordinate affection of a rational creature? O! foolish and unwise, to glory in that which is a badge of our shame! What childish, misplaced regard is this! And yet how astonishing is its influence! Who is there that is not, or has not been affected by it? It may be said by some, that they can well afford it, and that they have a right to do as they please with their own property: but admitting that some difference may be made for situations in life, how great the folly of placing our happiness in mere external ornament! To many, ress is like money; it is the root of all evil! When the heart has been set upon this idol, what vast portions of time has it swallowed up, what vanity has it excited; into what ridiculous figures has it sometimes metamorphosed the sex; what neglect of important duties has it occasioned; and what property has it consumed! Tertullian complained, that there were some in his time, who did not scruple to hang at their wives' ears the value of a good farm. How many poor families might be supplied by retrenching the luxuries of dress, and the prodigality of ornament.—After all, what is more admirable than simplicity? What rationality is there in choosing a cumbrous, expensive form of dress, while one of a more easy, cheap, and convenient nature will suffice! What charity is there in lavishing so much upon ourselves: while with less expense we could make the hearts of multitudes glad? What dignity is there in mere apparel; and how little must that mind be that prides itself in it? What certainty is there of long enjoyment of it? How short is the path from the wardrobe to the grave; and how quick the exchange of the costly raiment for the shroud! And what a melancholy tale to relate of many, that they have spent a whole life in adorning their own persons, but never presented a garment to the naked, to screen them from the cold; never thought of the sufferings and miseries of the poor; but, while clad in purple and fine linen, and faring sumptuously every day, suffered many to perish at their door. What felicity then is there in this transient appearance of finery? O contracted pleasure, that is bound up in a garment: precarious good, that a moth, a worm will destroy! Poor enjoyment, that depends on the quality and the form of apparel! Misspent time, that is employed in idolizing the decorated form at the toilet.—Alas! it is there that too many, pleased with their ornaments, forget what manner of persons they are. There too do many stand, who, wanting the attraction of personal beauty, endeavour to supply the sad deficiency by the labour of art.

Such as are destitute of virtue and of natural beauty and yet hope to recommend themselves by their goodly apparel, are guilty of an errour similar to that which Clementi reports of a painter's boy — The boy wished to paint the fair Helena, of Greece; but wanting art to set forth her beauty, daubed her entirely over with gold, making her very rich because he could not make her beautiful.

MATRIMONIAL CODE.

1 Let every wife be persuaded that there are two ways of governing a family; the first is by the expression of that will which belongs to force; the second, by the power of mildness, to which even strength will yield. One is the power of the husband; a wife should never employ any other arms than gentleness. When a woman accustoms herself to say *I will*, she deserves to lose her empire.

2. Avoid contradicting your husband When we smell at a rose, it is to imbibe the sweetness of its odour; we likewise look for every thing that is amiable in woman. Whoever is often contradicted feels insensibly an aversion for the person who contradicts, which gains strength by time, and whatever may be her good qualities, is not easily destroyed.

3 Occupy yourself only with household affairs; wait till your husband confides to you those of higher importance, and do not give your advice till he asks it.

4. Never take upon yourself to be a censor of your husband's morals, nor read lectures to him Let your preaching be a good example, and practice virtue yourself to make him in love with it.

5. Command his attentions by being always attentive to him; never exact any thing, and you will attain much; appear always flattered by the little he does for you, which will excite him to perform more.

6. All men are vain; in some their vanity is insufferable; never wound this vanity, not even in the most trifling instances. A wife may have more sense than her husband, but she should never seem to know it.

7. When a man gives wrong counsel, never make him feel that he has done so, but lead him on by degrees to what is rational, with mildness and gentleness; when he is convinced, leave him all the merit of having found out what was just and reasonable.

8. When a husband is out of temper, behave obligingly to him: if he is abusive, never retort; and never prevail over him to humble him.

9. Choose well your female friends; have but few, and be careful of following their advice in all matters, particularly if inimical to the foregoing instructions.

10. Cherish neatness without luxury, and pleasure without excess, dress with taste, and particularly with modesty; vary the fashion of your dress, especially in regard to colours. It gives a change to the ideas, and recals pleasing recollections. Such things may appear trifling, but they are of more importance than is imagined.

11. Never be curious to pry into your husband's concerns, but obtain his confidence by that which, at all times, you respose in him. Always preserve order and economy; avoid being out of temper, and be careful never to scold. By these means he will find his own house more pleasant than any other.

12. Seem always to obtain information from him, especially before company, though you may pass yourself for a simpleton. Never forget that a wife owes all her importance to that of her husband.—Leave him entirely master of his actions, to go or come whenever he thinks fit. A wife ought to make her company so amiable to her husband, that he will not be able to exist without it; then he will not seek for any *pleasure abroad, if* she does not partake of it with him.—*English paper.*

The best dowry to advance the marriage of a young lady is when she has in her countenance mildness; in her speech wisdom; in her behaviour modesty, and in her life virtue.

There is a lady at Rockaway, Long Island, who was married at the age of 15 years—she is now 37 years old, and has had 16 fine children; 14 of them are now living, and the eldest child is but 16 years and 5 days younger than its mother.

When *Constantine* was chosen Emperor, he found several *Christians* in office, and he issued an edict requiring them to renounce their faith or quit their places. Most of them gave up their offices, to preserve their consciences—but some *cringed* and renounced christianity. When the Emperor had thus made full proof of their disposition and character, he removed all those who basely complied with his supposed wishes, and retained the others, saying. "that those who would desert or deny their Divine Master, would desert him, and were not worthy of his confidence."

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LEXINGTON, KENTUCKY:
MARCH 21, 1827.

COLONIZATION SOCIETY.

The persons composing the Committee appointed at the meeting in the Court-house on the 6th inst. are requested to meet at Doctor Blythe's laboratory, to morrow afternoon at 3 o'clock.

THE WEST LEXINGTON PRESBYTERY,

Will hold its stated Semi-annual meeting on the first Wednesday of April next, at 11 o'clock, in the Presbyterian Church in Frankfort.

For the Western Luminary.

OBITUARY.

Died in Springfield, on the 1st inst. MARGARET CALHOUN, aged 87. The deceased was a woman of rare piety, and had borne herself so meekly in that great office, that she had gained the love and confidence of all who knew her. To a strong natural mind, she united the best and kindest of feelings. Her learning was *derived from* the Scriptures, and it was the knowledge of God and his providence. In her good old age, she reaped from it, a rich and plenteous harvest. She felt gratitude for the smallest temporal benefit conferred; and spoke of it, as an act of great kindness and condescension, on the part of her Lord and Master. She often said that God had dealt with her in great tenderness and mercy. It had pleased Him to give her a tender mother, a special kind husband, and a loving son. His blessings she said had been many, and long continued, and she felt unworthy of the least of them.

Those grand mysteries of the Godhead, which are far above any human comprehension, she believed with devout and pious reverence, and thanked the Almighty, that he had reserved to himself the honor of disclosing them, on the great day of final retribution. She gave to all the doctrines of christianity due weight and influence; but it was the Atonement that filled her mind to overflowing. When she spoke of it, she seemed to realize that she was standing in the presence of a holy Judge, who could not look on any thing that was unclean or impure, without the utmost abhorence. Her conduct was well suited to the solemnity of the occasion, and every expression that she used, showed the depth of her feelings and the boundless extent of her love.

Her mind was early and deeply imbued with the spirit of the Gospel, and her every act reflected its purity and its loveliness. The circle of her benevolence encompassed every member of the human family, and her constant prayer was for the glory of God and the happiness of his creatures — There was a tenderness in her manner, in instructing and in comforting, that was peculiar to herself, and that never failed to produce the happiest results. There was thrown round her a sacredness of character, which even extorted homage from vice; and which the most hardened and impenitent could not behold, without feeling somewhat rebuked, and a secret desire to become a better man. No one ever heard her converse a half an hour, without a wish to hear her again; and no one ever left her room without murmuring to himself as he retired, *what a vast difference betwixt thee and me!* Few ever lived so long, none ever more upright. Her walk through life was pure, and undefiled, and she was holy in all manner of conversation — Religion in her was as simple and as touching, as its truths are awful and sublime.

It was somewhat strange, that she retained her faculties unimpaired to the last moment of her existence.— She possessed all the wisdom and ripeness of age, without any of its weaknesses and infirmities. Time seemed to be unwilling to lay his withering touch upon her, but turned aside his scythe, & left her in the enjoyment of her reason, her memory, and her sight. When she had reached the margin of the other world, and stood on the very verge of the grave, there was a momentary pause, as if to afford her an opportunity of looking back over a virtuous and well spent life. O, it was a goodly prospect! Yet she felt no pride nor exultation, for her hope was in Christ, and she was often heard to say, that *she was a sinner a great sinner, and an old sinner; but Christ died for sinners!*

Her death, which had long been expected, which no one thought would occasion the least regret or sorrow, was deeply affecting to all. It was considered a great bereavement to the village and to the church. The mother was removed, and the children were orphans. Her light had long been the pride and comfort of the church. Its expiring ray was steady and serene, and as its last gleam fell on earth, it bore testimony of a glorious immortality. She lived without fear, and died in the full fruition of her hopes. Her conduct was a faithful and striking comment on the Bible, and the manner of her death furnished the strongest assurance to friends and relatives, that her change was, from gloom to glory!

REVIVAL IN BOSTON.

LETTER FROM A LADY IN BOSTON.

Boston, Monday evening, Dec 11, 1826.

My dear Mrs. P.

I have just returned from a conference meeting held in the vestry of the second Baptist church, and am desirous before I retire, to give you a statement of the pleasing interview. The meeting was opened by singing a Hymn, which is ever appropriate on such occasions, "Come, Holy Spirit heavenly dove," &c. after which prayer was offered by one of the brethren. The Pastor read the xiii. chapter of Luke and explained some part of it, leaving room for others to remark — Not less than seven of the brethren rose in succession and spoke some from the chapter, and others from different subjects in religion, having no time unimproved. The Pastor then observed, "he was thankful for what he saw; for what he heard; and for what he believed God was about to do" &c. He then prayed and closed the service—but not one person was willing to go. All seemed as desirous to remain as if it had been but six, instead of nine o'clock. The Pastor then passed round the vestry, and conversed with those whose minds were anxious, and with such as had obtained hope and were rejoicing in God. This supplementary meeting (for so I may call it) was interspersed with singing, conversation and prayer; and had we consulted our feelings only, I believe our meeting would have held as long as Paul's did, when Eutychus fell from the window.— The lateness of the hour admonishes me to close, and for the present bid you adieu.

Sabbath, evening, 17. I again resume my pen to address you. During the week past, I have attended several meetings, all of which have exhibited manifest tokens of the divine presence. Several persons have been brought to trust in the Saviour, and very many in the second Society, are seeking the salvation of their souls. In the third Society, numbers are inquiring what they shall do to be saved. At the vestry of the First Baptist church, on Wednesday evening last, several persons appeared deeply affected and, after sermon, at the invitation of the minister, came forward to be prayed for. A young man, who has lately met with a change, gave a very solemn and affectionate address to his fellow youth. I have heard of one person, who was very deeply affected by his remarks, and it is hoped, the impressions will not wear off. This evening was our lecture, the house was full to overflowing.

Thursday evening, 21. On Monday evening last, I attended the conference held at the vestry of the second church. It was supposed that between one and two hundred came, and went away for want of room. The meeting was solemn and interesting. Several ministers were present, and each in his turn spoke; also, Dea. L. and others. Were I to attempt to give you an account of this season, I should fail in the description. My advice to you is, to come and see for yourself, that you may partake afresh of the water of life.

You have many friends here who would rejoice to see you, and among others, your ever affectionate S.

Amer. Bap. Mag.

ERRORS OF EDUCATION.

Much of the licentiousness, the depravity and the vices of the rising generation, is owing to the neglect or errors of their education. Lenity and forbearance have spoiled ten children where severity has one. Our Penitentiaries are peopled by pests of society, the fruits of parental fondness, weakness and inattention to the morals, manners and discipline of children. Sparing the rod may bring a halter.

NEWS FROM THE MISSIONARIES TO PALESTINE.

Most of our readers are aware that two missionaries, Rev Messrs. Gridley and Brewer, sailed from Boston in the month of September last, to join the Palestine Mission. A letter has been received in this city from the latter gentleman, dated,

OFF MALTA, Nov. 13, 1826.

MY DEAR SIR.—We are now on our seventh days passage from Messina, during which time we have experienced almost constant gales and head winds. Indeed, two nights ago, when the shipmen deemed that we drew near some country, "and we had sounded and found not *twenty* but forty fathoms," we had a night so boisterous that we much "wished for day." A gracious Providence has however preserved us, and though we have not yet escaped "safe to shore," yet we hope before sunset, to meet our friends at Valetta harbor. [Malta]

We had a passage of five weeks out [to Gibraltar] and were kindly welcomed by Rev. Messrs. Protten and Barber, two Wesleyan Methodist Missionaries, stationed there. They have a little church of seventy five members —occasional additions, chiefly from among the soldiers. There is also a Military Chaplain, and besides these, I know not that there are any other Protestant clergymen, among a population of more than thirty thousand.— As you may well suppose, there is therefore but little apparent vital piety among the crowded population of the Rock.

From Gibraltar we sailed, after only four days stay, in a brig bound for Malta and Messina, hoping to make the former place first. We were however, compelled by contrary winds, to put in at Messina, whence, after a few days lying in quarantine without getting *pratique*, we sailed, as I have mentioned, a week since.—*N. Y. Obs.*

MISSIONARY SPIRIT RISING.

Extract of a letter from a student in Princeton Theological Seminary, to his friend in this city, dated Jan. 11, 1827.

It has long been my determination, if permitted to complete my studies, to tell of Jesus to those who sit in the region and shadow of death. This was my object when I commenced my studies, and I have never wholly lost sight of it. Of late I feel more determined than ever, to fit myself as soon as possible for the work.

The cause of missons is beyond all doubt gaining ground in this Seminary. The *last appeal* of the lamented GORDAN HALL, awakened feelings in the minds of many here, which, I trust, will not soon be forgotten. A number are thinking seriously of devoting themselves to the work.

There is nothing particularly interesting in the religious prospects of this section of the country. Most of the churches, so far as I can learn, are still sleeping; and I know not but ministers are sleeping with their people. As yet, this part of the country has not been favored, as much as many others, with revivals of religion. Un-

less the attention of our churches can be more effectually turned to this subject, so that they will pray more earnestly for the out-pouring of the Spirit, and pray in faith. I know not when we shall see better times. *Ib.*

NATIONAL LEGISLATURE.

ILLINOIS AND INDIANA CANALS.—The Senate have passed two bills granting to the State of Illinois and Indiana donations of land (five sections deep on each side, and every alternate section, through the whole course of each canal) to aid those States in the construction of a canal in each State. The Illinois Canal is to unite the waters of Illinois River with Lake Michigan; the Indiana Canal, the waters of Wabash River with those of Lake Erie. Both Canals are to be forever free to the property of the United States, or persons in their service. This is a liberal grant to the States in question; but by reserving every alternate section on the proposed canals, it is supposed that the United States will derive a great benefit from the arrangement, in consequence of the augmented value of those lands.

A bill passed the Senate, 28 to 14, reducing the duties heretofore levied on teas, coffee and wine.

MILITARY APPROPRIATION BILL.—A motion to strike out the item of 30,000 dolls. for making examinations and surveys, was rejected in the House, 101 to 67; which shows a decided sentiment in that body relative to internal improvements. On the following day the bill PASSED, and was sent to the Senate for concurrence.

AFRICAN COLONIZATION.—On Wednesday of last week an animated debate took place in the House, on the item of the Navy Appropriation Bill, granting 36,710 dolls. for the support of Africans on the coast of Africa, recaptured from slave ships. Messrs. Forsyth of Georgia, and Hamilton of South Carolina, opposed the appropriation at considerable length, taking occasion meanwhile to express in decided terms, their disapprobation of the American Colonization Society. In favor of the appropriation were Gen. Mercer, of Virginia, and Mr. Cook, of Illinois, who vindicated the objects of the Society with ability and success. Gen. Mercer moved to increase the item by an addition of 30,000 dolls. to pay up arrearages for the support of the 100 liberated slaves now in Georgia. A specific sum of 20,000 dolls. was finally agreed on for this purpose: besides which $36,701, as above, were appropriated for future exigencies. An amendment proposed by Mr. Hamilton, of South Carolina, that the amount should be confined to paying the expenses of transportation of the liberated slaves in Georgia, and their support for one year after their arrival on the African coast, was rejected, Ayes 37, Noes 75.

CUMBERLAND ROAD.—A bill passed the House appropriating 30,000 dolls. for repairing the public Road from Cumberland to Wheeling, Va. Ayes 112, Noes 62.

CLAIMS UNDER THE FLORIDA TREATY.—On Saturday evening the House ordered a bill to be engrossed providing for the adjudication, by any three Auditors of the Treasury, of all such claims under the eleventh article of the treaty, as were rejected by the Board of Commissioners for want of the documentary evidence which the Spanish Government was bound to furnish, and which had been demanded by the United States, but not received before the 8th of June, 1824; a report of their decision is to be made to the next session of Congress.

N. Y. Obs.

WASHINGTON, March 5, 1827.

CONGRESS.

On Saturday about 4 o'clock in the afternoon, the Nineteenth Congress terminated its labours, and adjourned *sine die*. The only business performed in the House of Representatives on Saturday, was the passage of a few private bills, the joint rule which requires that no bills shall be sent to the President for signatures on the last day of the Session, having been suspended so far as to allow all bills to be sent to him which should be passed before 1 o'clock of that day.

At 12 o'clock, the reports of Select Committees, were received.

The report, the reading of which, and the discussion to which it led, occupying about three hours, was an able exposition, from the Committee to whom was referred the subject of the differences between the Executive of Georgia and the United States, of this important subject, embracing a history of the proceedings which have taken place on both sides, and accompanied by the voluminous mass of testimony on which the reasoning and conclusions of the Committee are founded. Of this interesting document, 6,000 copies were ordered to be printed.

FOREIGN NEWS.

ENGLAND AND THE UNITED STATES.—A Liverpool paper of the 6th of January, acknowledges the receipt o a communication from London, relating to some points in dispute between England and America. The communication says: "As some notice has been drawn to those passages in the American President's Message to Congress, which relate to certain points in dispute between the two countries, it may be desirable that the public should know that a committee for the adjustment of the whole of them has, for some weeks, been sitting in London. Its members are Mr. Gallatin and Mr. Huskisson, with Mr. Ambercrombie, Jun. as Secretary; and the whole affair, it is confidently affirmed, has nearly arrived at a conclusion, likely to be thought satisfactory by both countries."

PORTUGAL.—From Portugal there was nothing new of importance. The presence of the British troops appears to have stopped disturbances, at least till the last dates. The English Minister to Spain, Mr Lamb, was still at Madrid on the 5th of January; but the king appears not to have been entirely overawed by the threatening posture assumed by England. He was despatching troops from all quarters towards the frontiers of Portugal, and several regiments have been sent to the camp at San Roque, to watch Gibraltar. A London letter of January 14th says, "People in the city look with much anxiety to the movements of the Spanish army towards Portugal, and infer from the fact of Ferdinand having suddenly received the means of equipping it, that there is some powerful supporter behind the curtain."

GREECE.—The Turks, we are informed, have at length raised the siege of the citadel of Athens, and retired from Attica. If this be true, as there is much reason to hope, it would relieve the friends of Greece from such anxiety. *N. Y. Obs.*

TRANSYLVANIA UNIVERSITY.

MEDICAL DEPARTMENT.

At a public commencement held in the Chapel of the University, on Friday last, the degree of Doctor of Medicine was conferred on the following gentlemen:

Kentucky.—W. O. Aldridge, O. Brown J. Challen, J. Clarke, C. G. Cox, F. D. Chinn, J. R. Desha, A. P. Elston, S. F. Gano, E. R. Hollingsworth, S. M. Letcher, J. N. M'Dowell, S. O Peyton, J. Railey, B. W. Rhoton, M. S. Shuck, J. B. Warren, J. W. Wilson, J. D. Winston.

Tennessee.—D F. Brown, S. P. Jordan, J M Marable, R. C. K. Martin, D. W. Mentlo, B. F. Norfleet, J. Orgain, D. M Porter, W. Thomas.

Virginia.—H Easley, G. Harris, J. H. Jackson, W. C. Jackson, J. Lafon, A. R. Preston, J. Simpkins; J. M. Walker.

South-Carolina.—W. Cantrell, B. W. Earle, J. J. Hampton, J. P. Miller, S Wright.

Alabama.—E. B. Adams, D. J. Gatewood, R P. Jones, H. A. Prout.

Mississippi—T. J. Catching, K. M'Kinney, W. Lea.

Missouri.—W. S. May, P. B. Wilcox.

New-York—H. Graham.

North-Carolina.—O. B. Irvine.

Louisiana—R. M. Collins. *Gaz.*

MURDER! HORRID!!

On the 11th inst. 5 miles east of Harrodsburg, a young man by the name of John Frerry, had an altercation with Mr. Samuel Divine, and after they had settled their difference, as it was thought, Frerry drew a horseman's pistol and deliberately discharged its contents into the abdomen of said Divine, of which wound he died on the same evening. Frerry is about 5 feet 8 or 10 inches high, fair complexion, light hair and blue eyes, between 21 and 22 years of age, had on at the time he committed the deed, (and probably has yet) a blue mixture jeans coat, redish brown pantaloons, a fur hat very much worn A reward of 100 Dollars will be paid to any person apprehending the said Frerry and lodging him in the Harrodsburgh Jail, and should this not be sufficient we guarantee an entire satisfaction for his apprehension and conviction.

JOSEPH DIVINE,
JAMES DIVINE.

March 13, 1827.

A most unfortunate and melancholy event occurred in this place (Georgetown, Ky.) on Tuesday of last week. A difference arose between Wm. H. Stockdell, a journeyman saddler, and Wm. B. Crawford, a youth of about 17 years of age, an apprentice to the same business. Stockdell received a stab with a shoe knife in the abdomen, which caused his death, after lingering in the most excruciating pain, till Monday last, 4 o'clock. A. M. Crawford immediately fled, and has not since been heard of. Stockdell has left a wife to whom he had been married but a few months, and a large number of respectable relatives to mourn his tragic end.—*American Sentinel, March* 17.

A fire broke out in Louisville on Thursday the 8th inst., by which three brick buildings were destroyed, and considerable damage was sustained by those who occupied the buildings destroyed, and those adjacent. The Post Office was for some time considered in emminent danger. *Ib.*

RICHARD STOCKTON, jr. esq. attorney general of the state of Mississippi, was killed in a duel at New-Orleans, the 4th of February, by a Mr. PAYSON. Mr. Stockton was the eldest son of the Hon. Richard Stockton, of Princeton, New Jersey.—*Reporter.*

On the 17th ult. two members of the bar shot at each other with pistols in the street in Natchez, unfortunately without injury to the citizens or themselves' and on the 3d inst. a similar rencounter took place in the town of Montgomery, Alabama between two citizens of that place, Jno Wilson and James Galloway, in which the latter received a wound, from a pistol, of which he died.

AN AFFAIR OF HONOR!—Two blacks, (the domestic servants of Thomas H. Carnegie, of Waccamaw, Ga.) settled "an affair of honor" by single combat a few weeks since. They had a rifle and pistol between them, and tossed up for the choice. The negro to whom the rifle fell, was wounded by his antagonist, and, in spite of his wound, after discharging his rifle, walked up and, beat out the brains of the other with the butt end He has since been committed to gaol, and will probably be hanged.

INSANITY.—A dreadful accident took place at Marcellus, Hopkins co Pa. On the 24th February, Mrs. Johnson, an accomplished lady of fortune, in a fit of temporary insanity, poisoned her four youngest children, and then threw herself from a window of the third story of her mansion house. Mr J rode up to his door at the very moment that his unhappy wife was taken up lifeless. His frenzy and despair may be imagined, but cannot be described.

LOTTERY SUICIDES.—In one of the late investigations before the nation of Great Britain, it was stated, that the Lottery and gambling adventures of *one individual* produced SIXTEEN SUICIDES annually.

Dr. HOLLEY retired from the Presidency of Transylvania University on Monday last, agreeably to his previous determination. He expects to set out for Europe, in the course of a week or two, by way of New Orleans.—*Ib.*

From the American S S Magazine.

SCHOOLS OF THE PROPHETS.

"Who knows," observed the chairman of the Teachers' Prayer Meeting at K——, "but your little school may produce faithful preachers of the gospel?" "Preachers!" rejoined one of the teachers, "why, our Sabbath School at Burslem (England) has produced eight and twenty travelling preachers!!"—why, your Jones the missionary, who was wrecked off Antigua last spring, was a fellow scholar with myself in that same school!"

Here is a fact which ought to be proclaimed upon the house tops and published to every conference, synod, assembly and convention through out the world. This is a fact which speaks volumes, and pours a flood of illustration upon one of the most momentous subjects ever propounded to the mind of the Christian church. —"The harvest is truly plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt ix. 37, 38. Is it not a demonstrable truth, that Almighty God blesses his people in the use of the means? Will not the gifts and graces of a disciple of Jesus increase and abound just in proportion to their practical exercise?—"for unto him that hath shall be given, but from him which hath not, shall be taken away even that which he hath." And is not this principle of retribution as applicable to churches as to individuals? and instead of the Christian church mourning over the wide moral wilderness, and deploring the absence of faithful labourers, would it not be more profitable to retort the question at the bar of its own conscience and inquire, 'Is the vineyard at home sufficiently cultivated, and is sufficient encouragement and assistance afforded in training up the youthful labourers?" In a word, has not the Christian church, amidst the splendid and imposing projects of the age, neglected the more simple, but not less effective instrumentality of Sabbath Schools? Does it appear that the blessing of heaven has rested more emphatically upon the high seminaries of learning, than upon the humble Sabbath Schools? If not, has the latter received its equivalent of support? May it not be said that the cause of Sabbath Schools is the cause of God, the nursery of the church, and clearly from the fact before us, a school of the prophets?

It is the high prerogative of God the Holy Ghost, to call whom he will into the ministry of Jesus Christ: and certainly He must be the best judge of the fittest instruments for the sacred employ: and since He has chosen to distinguish and approve the cause of Sabbath Schools, by calling from its ranks so many zealous heralds of the cross, is it too great a presumption to affirm, that these institutions are schools of the prophets?

In a word, if a Christian simplicity and aptness to teach, be a valuable qualification in a minister of Jesus Christ, it may be rightly asked, where shall a pious young man acquire and exercise this talent so readily, as in a Sabbath School? If self government be another qualification, where can he practice this so conveniently and securely, as in the management of a class? If there be any loveliness in pastoral visitation, where will he discover a fairer field of improvement than in visiting his absent children with their parents at their own houses? And if a yearning after the souls of men, begetting fervent prayers, and a bounding labours, be the characteristic of the true Christian minister, where shall such heaven-born dispositions be so fully engendered and developed, as in the spiritual excitement of Sabbath School operations?

Reason itself teaches, that Sabbath Schools are Schools of the prophets—and could the facts be ascertained, their universal voice would testify, that some of the great spiritual lights of the age would be found to have emanated from the focus of Sabbath School influence.

Let then the Sabbath School teacher, who feels the sacred fire stirring in his bosom, go steadily forward in the path of duty, and he "shall see greater things than these;" let him not be discouraged at the day of small things! let him remember "the kingdom of heaven cometh not with observation," but is in its beginnings "as a grain of mustard seed." Almighty God employs no instrument which is not fit for its work; and he who aspires at the crown of missionary glory, must be content to bear the cross of Sabbath School preparation.

What a cheering and animating reflection is it to the teacher, that some dear youth now under his care may be chosen by the Great Head of the church, to bear the standard of our Immanuel "over land and over sea," to the remote corners of the earth. And when in after years, the Christian church shall erect a pillar of grateful remembrance to the labors of this faithful missionary, they shall inscribe upon its base, that he was a scholar in such a Sabbath School, and received his first religious impression from the instruction of such a teacher.

A Friend to Sabbath Schools.

"The lips of the righteous feed many; but fools die for want of wisdom."

From the Sabbath School Magazine.

MR PARSON'S LETTER

Letter from the late Rev Levi Parsons to his Father, dated Syria. Oct 15, 1824.

"The doctor says, I may write a little, but must not read; so why may not I converse awhile with my ever dear father.

During my sickness I have had occasion often to bless my parents for teaching me the scriptures. When a very little child, my parents required me to learn the twelfth chapter of Ecclesiasties, twelfth chapter of Romans, and the twelfth chapter of Hebrews. Almost every verse of these chapters has ever since remained in my mind And twenty five years after, when on a sick, and in the opinion of all around, a dying bed, some of these passages gave me the greatest consolation.

No person in this world, will fully value the instructions of very little children. Impressions then made are remembered, and beyond a doubt, lead many to repentance twenty, thirty, or fifty years after. Your exertions, my father, for Sabbath schools, give me great pleasure. How many children will bless you, years hence, when departing from the world to their final Judge.

I wish you, my father, to remember me to all Sabbath school teachers you may see in your missions.—Greatly encourage them in their work. Their reward will be more precious than gold. The thanks of one dying pupil will be a compensation of more value than the world.

Satan well knows that this system is taking deep hold of his kingdom, and for this reason he will discourage teachers, tell them that children are no better, but rather worse. He will tell children that it is not honourable, it is a shame to be seen studying the Bible. This is very natural For Satan knows that he cannot erase impressions made in childhood. He knows the divine power of the word of God He knows his weakness when a passage of scripture takes hold of the mind.

O my father, I am quite sure that this system, conducted with piety, is to be the grand instrument of converting the world. It is silent; nearly connected with revivals. Men of the world do not see its tendency. —God only knows the extent of its influence. The less said, the more done. The less noise, the deeper impression. One passage fixed in the heart is better than many in the head. I have thought that if the instructor would often repeat the passage after the child, without any observation, the effect would be salutary; as when the child says, 'God is angry with the wicked every day,' the instructor may say slowly, "*God is angry with the wicked every day.*"

Parade about religion is full of mischief. The Adversary can thus undo in one day the labour of months. God Almighty destroy his cruel kingdom!

I have said much. I must close. I gain strength every day. Once or twice I have walked abroad. The doctor says to-morrow I must ride. This is a great privilege. I know that my father will pray that this sickness may make me a better missionary

In all your missions, visits and plans of usefulness, the Lord grant his peculiar blessing.

Your dutiful son,

LEVI PARSONS."

The luxury of doing good illustrated by Examples.

It is more blessed to give than to receive. All history and all experience confirm this maxim.

Bishop Burnet being applied to by his neighbour for a certain sum of money, to relieve him from embarrassment, the prelate ordered his steward to give him the money. The steward hesitated, saying, it was all they had in the house. "Give it to him immediately," said the Bishop, "you do not know the pleasure there is in making a man glad"

Robert Raikes, the founder of Sabbath Schools, said, "I find few pleasures equal to those which arise from the society of men who are endeavouring to promote the glory of the Creator, and the good of their fellow men" Well might this reverend philanthropist express a wish, that our rich men, instead of training horses for the course, and witnessing their exertions at Newmarket, would turn their attention to train the children of the poor, and find their delight in witnessing and encouraging their progress in virtue and piety.

Howard, who spent the best part of his life in travelling over all the countries of Europe, "to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to remember the forgotten, and visit the forsaken, under all climes, was not unhappy amidst toils." In a letter from Riga during his last journey, he says, "I hope I have sources of enjoyment that depend not on the particular spot I inhabit; a rightly cultivated mind, under the power of religion and the exertion of beneficent dispositions, are a ground of *satisfaction* little affected by *heres* and *theres*."

INTERVIEW.--CHARLES II. AND WILLIAM PENN.

When William Penn was about to sail from England to Pennsylvania, he went to take his leave of the

King, and the following conversation occurred:

"Well, friend William," said Charles, "I have sold you a noble province in North America: but still I suppose you have no thoughts of going thither yourself."

"Yes I have," replied William, "and I am just come to bid thee fare well."

"What! venture yourself among the savages of North America! Why, man, what security have you that you will not be in their war kettle in two hours after setting foot on their shores?"

"The best security in the world," replied Penn.

"I doubt that, friend William, I have no idea of any security against those cannibals, but in a regiment of good soldiers, with their muskets and bayonets. And mind I tell you beforehand, that, with all my good will for you and your family, to whom I am under obligations, I will not send a single soldier with you."

"I want none of thy soldiers," answered William "I depend on something better than thy soldiers."

The King wished to know *what that was*.

"Why, I depend upon themselves —on their own *moral sense*—even on that grace of God which bringeth salvation, and which hath appeared unto all men"

"I fear, friend William, that that grace has never appeared to the Indians of North America."

"Why not to them as well as all others?"

"If it had appeared to them," said the King, "they would hardly have treated my subjects so barbarously as they have done."

"That is no proof to the contrary, friend Charles. Thy subjects were the aggressors. When thy subjects first went to North America, they found these poor people the fondest and kindest creatures in the world. Every day they would watch for them to come ashore, and hasten to meet them, and feast them on their best fish and venison and corn, which was all they had. In return for the hospitality of the *savages*, as we call them, thy subjects, termed *Christians*, seized on their country and rich hunting grounds, for farms for themselves! Now is it to be wondered at, that these much injured people, should have been driven to desperation by such injustice; and that, burning with revenge, they should have committed some excesses?"

"Well, then, I hope friend William, you will not complain when they come to treat you in the same manner."

"I am not afraid of it," said Penn.

"Aye! how will you avoid it? You mean to get their hunting grounds too, I suppose?"

"Yes, but not by driving these poor people away from them"

"No, indeed! How then will you get their lands?"

"I mean to buy their lands of them?"

"Buy their lands of them! why, man, you have already bought them of me."

"Yes, I know I have, and at a dear rate too; but I did it only to get thy good will, not that I thought thou hadst any right to their lands"

"Zounds, man! no right to their lands!"

"No, friend Charles, no right at all!—What right hast thou to their lands?"

"Why, the right of *discovery;* the right which the Pope and all Christian kings have agreed to give one another."

"The right of *discovery;* a strange kind of right indeed Now suppose, friend Charles, some canoe loads of these Indians, crossing the sea, and discovering thy island of Great Britain, were to claim it as their own, and set it up for sale over thy head, what wouldst thou think of it?"

"Why—why— why —," replied Charles, "I must confess I should think it a piece of great impudence in them."

"Well, then, how canst thou, a CHRISTIAN, and a CHRISTIAN PRINCE too, do that which thou so utterly condemnest in these people who thou callest savages! Yes, friend Charles, and suppose again that these Indians, on thy refusal to give up thy Island of Great Britain, were to make war on thee, and, having weapons more destructive than thine, were to destroy many of thy subjects and to drive the rest away; wouldst thou not think it horribly cruel?"

The King assenting to this with strong marks of conviction, William proceeded—"Well, then, friend Charles, how can I, who call myself a *Christian*, do what I should abhor even in heathens? No, I will not do it.—But I will buy the right of the proper owners, even of the Indians themselves. By doing this I shall imitate God himself, in his justice and mercy, and thereby insure his blessings on my colony, if I should ever live to plant one in North America."—*Weems' Life of William Penn.*

From the Boston Recorder.

WARNING TO DRUNKARDS.

When the Rev. Mr. Tennent was minister in Freehold in the then province of New Jersey, he had a neighbour a carpenter by trade, who was a habitual drunkard, and always spent much time, particularly evenings and Sabbath days in company with people of like habits, and never went to church or religious meetings of any kind. This man dreamed one night that he had a fit of sickness and died, and, as he had always expected, after death he went to hell. Hell was not to him what he expected to find it, but was a very large tavern with a bar room full of benches, well lighted up, all the benches filled with people, all silent, each with a hat on his head and each covered with an ample black cloak reaching to his feet The man went up to the landlord and said, "I expected to find hell full of fire and a place of torment, as it was always represented to me while living, but I find it very agreeable." Upon this, every one of the persons in the room stood up, and each one slowly and silently opened wide his cloak, and holding it open, displayed his body, a solid mass of fire. The man was so struck by this sight that he begged the landlord to allow him to return to earth again—who after many entreaties consented that he should return, if he would make a solemn promise to return there again at the end of a year. This the man promised, and awoke. The dream filled the man's mind with great horror, and in the morning he went to Mr. Tennent and told the story. Mr. Tennent advised him to reform and lead a new life; it seemed a special warning, which if he neglected, it would enhance his future punishment, &c. The man did reform, and for six months avoided his former companions; at the expiration of that time, he was returning from work one evening, and was met by several of them near a tavern and they began to ridicule him for becoming religious, and dared him to go in and take one drink with them. The man felt very strong in his new resolutions and said he would go in and take one drink to shew it would not hurt him He took one drink and another till he was much intoxicated; from that time he returned to his old habits and grew worse and worse. His family lived in the second story of a house, to which the stairs were on the outside of the house; and one night on which he had drunk more than usual, he made shift to get up stairs and to bed, and slept all night, but in the morning when he went out of his door to go to his work, he was still drunk and pitched off the stairs to the ground and broke his neck The news was carried to Mr. Tennent, who instantly recollected the man's dream; on looking at a memorandum he had made when the man told him his dream, found it was a year that day since the man told it to him.

SIR,—The above account was given by the Rev. Mr. Tennent to Mr. Leslie, a pious old gentleman in New-York, and by Mr. L. to me, and without doubt is authentic. If you think it will be of any consequence and do good, I should like to see it preserved in the Recorder.

DAVID R. BOGERT.

Malta, Saratoga Co. N Y. Oct. 12, 1824

THE FASHION OF THE WORLD PASSETH AWAY.—If you look on a picture, where there is painted a rich man and a poor beggar, you neither envy the one nor despise the other, because you know them to be shadows and not realities. The same judgment we ought to make of the things themselves. All are but shadows, and little more than nothing. What is seen is temporal, that which is not seen is eternal.

SERENITY.

A military officer being at sea, in a dreadful storm, his lady, who was sitting near him, and filled with alarm for the safety of the vessel, was so surprised at his composure and serenity, that she cried out, "My dear, are you not afraid? How is it possible you can be so calm in such a storm?" He arose from a chair lashed to the deck, and supporting himself by a pillar of the bed place, he drew his sword, and pointing it to the breast of his wife, he exclaimed, "Are you not afraid?" She instantly replied, "No, certainly not" "Why," said the officer. "Because," rejoined his lady, "I know the sword is in the hand of my husband, and he loves me too well to hurt me." "Then (said he) remember, I know in whom I have believed, and that he holds the winds in his fists, and the waters in the hollow of his hands"

SHOCKING.—Dr. Franklin, endeavoring to kill a turkey by an electric shock, received the whole discharge of the battery himself, when he good naturedly observed, 'that instead of killing a turkey he had nearly put an end to the existence of a goose.'

VEHEMENCE.

Bolinbroke left one of his infidel publications to be published after his death, by Mallet, a brother unbeliever. Dr. Johnson, when asked his opinion of the legacy exclaimed, "A scoundrel! who spent his life in charging a pop gun against Christianity; and a coward! who, afraid of the report of his own gun, left half a crown to a hungry Scotchman to pull the trigger after his death"

When we seem to blame ourselves, we mean only to extort praise.

POETRY.

MARY AT THE SEPULCHRE.

Jerusalem is silent now,
Her priests and warriors sleep;
And dimly on yon vaulted brow
The stars their vigils keep:
Unheeded is that voiceless gloom—
That stillness hath no dread
To her that, weeping, seeks the tomb
Of the beloved dead:

The morn, on Zion's lonely hill,
Hath cast no beams abroad;
Yet Mary's footstep lingers still—
She goes to seek her Lord.
Why stands she wondering?—Hands unknown
Have burst the shroud and pall;
And roll'd away the sealed stone,
And rent the prison-wall.

Jesus, the dead, she sees no more,
And weeps in fond alarm—
O, shall she not upon him pour
Her spices, myrrh, and balm?
Blessed one! thy love and faith are great,
Is not thy triumph near?
Yes, He thou seek'st doth on thee wait,
Mary! behold him here! TAPPAN.

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.

[*Continued*]

On Monday night, the 5th of September, her fever was very high, and her sufferings very great, she being extensively blistered; but still, not a complaint escaped her lips. Several dear friends sat up with her that night. A little before midnight she became silent; and it was hoped that she had fallen asleep. She lay very quiet for some time, perhaps an hour. She then spoke and asked for her mother. Mrs. Smelt was sitting by her; but the room had been somewhat darkened to favour sleep, and she did not at first distinguish her from her other friends.

She then said, "My beloved mother, *I* have been praying that your faith may be strengthened, and that the Lord would comfort you and my dear father." Her mother then embraced her and desired her to try, if possible, to get a little sleep. To this request Caroline readily yielded obedience, and lay for a considerable time as if asleep. She then spoke audibly, and said, "Shadrach, Mesheck, and Abednego passed through the fiery furnace, and not a hair of their heads was singed; for they loved God, and he was with them. I love him also, and he is with me. Oh! my mother, the fever is high; but the Lord will sustain me, and will bring me through like gold tried and purified. He has been very gracious to me to-night. I calculated on a very painful one; but I said nothing; knowing that my Heavenly Father would not inflict one unnecessary pain, but would order all things well. Notwithstanding my faith was strong, I felt my feeble nature shrink from the idea of fresh blisters to my body, and cataplasms to my feet. And when my medical friends suggested the necessity of their immediate application, I made no resistance; for I had resolved, when I was first taken sick, to be a submissive patient, if the Lord would strengthen me to improve his visitations to his honour. I knew that my dear father and mother would be much distressed—that they would feel anxious that every effort should be made for my relief.—How unkind—how undutiful, then, would it appear in me to disappoint their wishes and increase their anxiety by refusing to use the appointed means. But when I heard the plan for the night, my heart sunk within me. In a few moments I was enabled to raise my soul in prayer to my heavenly Father. I petitioned for grace, divine grace, to sustain me. I immediately had such a view of my Redeemer's sufferings, that I felt willing yea happy, to submit to any pain. When the blisters began to draw, I felt the anguish most sensibly. I raised my heart again in prayer; and in a very short time was enabled to say, with great sincerity, not my will, O heavenly Parent, but thine be done. I soon felt not only comfortable, but such a sweet composure of mind—so heavenly, so entirely peaceful, that I fell into a delightful sleep. When I awoke I found those precious lines of Dr. Watts present to my memory:"

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

She continued, "O my mother, I have had many comforts to night that I did not expect. Among other blessings I have been favoured with a delightful vision." She then invited the friends who were in her room to draw near the bed, that they might all hear, for her voice was feeble.

"In the first place," said she, "I was much engaged, in the early part of the night, in prayer, that my faith might not fail. I had not then been asleep. All at once I was carried, in imagination, to the sea side. On a beautiful eminence, at some little distance, I saw a most magnificent house. It had many large windows most brilliantly illuminated, and the light emanating from them, was different from any I ever saw—it was a *glorious* light. I stood and viewed it with inexpressible pleasure. I wished to know who was the owner of the house; and, in a moment, I was told that it was *mine*. This amazed me; for I saw no person; but I was not alarmed, for I felt as if the Shepherd of Israel was not far off. In a short time a very dark cloud arose, and I apprehended a storm. It soon burst with great violence upon my house. The tempest increased. I said, those beautiful windows will be broken, even if the foundation stand. At length I became concerned for the whole establishment. I prayed that my house might not be destroyed. I soon felt comforted to find that it sustained no injury; and the darker the tempest, the brighter the light became. The storm subsided, and my house appeared to be adorned with new beauties. I thought it was a vision, and asked for an explanation: the answer was, 'The house is an emblem of your *faith in Christ*, which shall never be shaken, and which shall carry you triumphantly through all your sufferings. Satan, the world nor the flesh, shall ever be able to injure your house, for it is founded on the rock of ages'."

The next morning she spoke much of death, and longed for its approach. She admonished many of her young friends, and entreated them to seek an interest in Christ, in preference to all other attainments. Believing her departure to be very near, she took a solemn leave of many who visited her on that day. With a countenance beaming with divine love, and a voice most harmonious she said to her mother, "Oh my beloved mother! weep not for me. My sufferings will soon terminate. Blessed be God! who hath not turned away my prayer, nor his mercy from me. Through the blood of the cross death is disarmed of all his terrors; the grave, to which I am hastening, is deprived of all victory. Oh the boundless goodness of God! thus to support a frail worm of the dust; for what is man, that he should be mindful of him? or the son of man, that he should visit him? I am going—yes, I am going to that happy land so finely described by Dr. Watts;" repeating the following lines with great emphasis:

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And never with'ring flowers;
Death, like a narrow sea, divides
This heavenly land from ours.
Sweet fields beyond the swelling flood
Stand dress'd in living green;
So to the Jews old Canaan stood,
While Jordan roll'd between."

She did not finish the hymn, but addressed some young friends who had just entered the room. "You see before you," said she, "a young, timid, delicate female, not yet seventeen years old—the only child of my beloved parents—surrounded with all the comforts of life—nurtured with peculiar tenderness, in the bosom of parental affection, from my earliest infancy, and always sheltered from the rude blasts of misfortune—blessed with the friendship of an extensive acquaintance, and beloved by all my dear relations. I could add many other considerations calculated to attach me to this world; but I can say, with holy joy, farewell to all! yea, I desire to depart and be with Christ, which is far better. I am going to my Redeemer's kingdom: his arms are open to receive me. O! the incalculable benefits resulting from the religion of Jesus, the once crucified, but now gloriously exalted Son of God. What but this, my friends, could sustain me in this trying hour! My sensibility is not blunted. My heart was formed for sympathy and the sweets of friendship. I am sensible of the sorrow which my departure will occasion in the breasts of those whom I tenderly love; but I commit them to the care of one who is able to console them; and who will, I trust, prepare them to join me in the regions of eternal glory, where we shall part no more. O! my dear young friends, allow me to entreat you to embrace this religion. To a bed of death you will all have to come; and at the bar of judgment you will have to give an account of all the deeds done by you in this world; and if the Saviour is not then your friend, I tremble to think of your fate. O! close with the offers of mercy. Now is the accepted time; to-day is the day of salvation. When I am gone, will you ever think of me? will you strive to remember the displays of God's mercy to me? and will you endeavour to obtain his favour also? that you may finish your course, as I hope to finish mine, rejoicing in redeeming love, comforted and sustained against every fear! I feel peace in my heart, and joy unspeakable and full of glory"

(*To be continued.*)

LATE FROM LIBERIA.

Letters from Liberia to the 6th December, have been received at the Office of the American Colonization Society, affording authentic intelligence of the prosperous state of the Colony, its increasing extension and usefulness, and of the pacific disposition of the natives.

Factory Island, and a large district (unlimited on one side) of the Grand Bassa country, has been attached to the Colony. A large public house had been built on Factory Island, by the former proprietors, for the use of the Colonists, and it was in contemplation immediately to begin the settlement of that Island, by establishing two respectable families there. The Agent had also obtained the grant (rent free) of an indefinite tract of country, lying between the two Junk rivers, 35 or 40 miles to the leeward of the Cape. A new town, for re-captured Africans, had been founded on the Stockton, two and a half miles below its junction with the St. Paul's; which is the third settlement begun on the creek. To the leeward of the Gallinas river all the country authorities have entered into a solemn engagement, neither to dispose of any part of their territory to any other foreigners, nor to suffer their establishments amongst them.

Twelve public establishments, including three new fortifications, were going forward! and additional emigrants were looked for with the greatest anxiety; buildings for whose reception, were expected to be in readiness by the middle of January. Teachers and books are much wanted; trade was prosperous, and rapidly increasing.

National Intelligencer.

Distressing Accident.—A most distressing accident occurred in Sharon Ohio, about the 5th of January. A party of men had collected together on what is called a chopping frolick, a practice which is too frequent in that country, and having got several trees ready to fall, three of the number, who had stepped aside and watching their own tree; were struck down by another tree which fell in a contrary direction from what was expected, and two of them killed, the other severely bruised.—*Norwalk Gazette.*

BIBLE SOCIETY.

The Annual Meeting of the Kentucky Bible Society, auxiliary to the American Bible Society, will be held in the first Baptist Church at 10 o'clock on Monday morning, APRIL 2d. A sermon will be delivered the Sabbath evening preceding by the Revd. Mr. Burch, on the beneficial effects the Society has already produced. The Officers and Members of the Society are requested to be punctual in their attendance. The citizens generally are invited.

By order of the President.

March 9, 1827.